

THE BREAD & THE FLESH OF THE LORD.

THE WINE & THE BLOOD OF THE LORD

EXPLANATION OF THE LORD ABOUT THE MEANING OF 'TAKING BREAD AND WINE' OR 'EATING HIS FLESH AND DRINKING HIS BLOOD'

from THE NEW REVELATION OF JESUS CHRIST

The teaching given by the Lord through Inner Word

to Jakob Lorber and Gottfried Mayerhofer (1840 – 1877)

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Thematic excerpts (in context) from:
THE GREAT GOSPEL OF JOHN (GGJ), THE HOUSEHOLD OF GOD (HHG), GIFTS OF
HEAVEN – all through Jakob Lorber; THE LORD'S SERMONS through Gottfried
Mayerhofer

The Lord speaks in these texts in the first person.

THE LORD GIVES RULES OF CONDUCT FOR THE FAITHFUL. BREAD AND WINE TO BE SHARED BY DISCIPLES IN A MEAL OF LOVE AS A REMEMBRANCE OF THE LORD. THEY REPRESENT ALL THAT IS GOOD AND TRUE OR, ESSENTIALLY, THE LORD HIMSELF IN HIS TEACHING

[1] BUT you all should remember: **when you are gathered in My name – like before in the garden of the institution – then I also will always be active in your midst, with you and in you, just like before in the garden.**

[2] The one who will listen to you, will also listen to Me, and I will be merciful to him. And a sick person, who will adhere to Me, will improve when you will lay your hands upon him in My name.

[3] The one who will accept you, will also accept Me in you.

And therefore, I will forgive his sins and bless him for this time and for eternity. But the one who will not accept you, will also not accept Me, and his sins will remain in his soul, and My mercy will be far away from him.

[4] When you will go to someone in My name, and he listens carefully to you, and believes also what you tell him about Me, but after accepting My teaching he does not say to you from his heart: 'Stay with me, dear friends, and eat together with me', then do not stay there. For I will also be scanty with My blessing to the one who is scanty with you, while you were not scanty with My Word which is of the greatest value for the life of his soul. Because **faith in Me becomes alive and active by the works of love.**

[5] The one who will love you for the sake of My name, will also love Me, and I will love him in return, and My blessing will from then on be over him. However, the one who will hate and persecute you, will also hate and persecute Me in you. But it will be in vain that he will kick against the pricks¹, and will harm himself so terribly that by these wounds he will come into the death and the ruin of his soul.

[6] For the sake of My name and My Word, you should not ask for yourselves any honor or reward from no one, but the one who will dishonor you and will harden his heart against you, will do that also against Me, and I will also be like that against him.

[7] What I give to you for nothing, give that also for nothing to others. But that which is offered by the love of enlightened people, accept it, and thank Me for it. For it is only My love in the heart of men who will give it to you. And thus do also not despise the smallest gift.

[8] However, never seek earthly gain for the sake of My name and word, neither any worldly kingdom of worldly rulers. For firstly, My Kingdom is not of this world, and secondly, by receiving the earthly gain that you sought to receive, and having received a kingdom of this world, you would have already received the reward of life for your soul, and then you should not expect any further reward from Me from the Heavens.

[9] Although in later times there will be false, imperious prophets who will do the same thing in My name as now the Pharisees and their followers, and they will honor Me in the eyes of the people with all kinds of ceremonies and with gold, silver and noble stones¹, but through the mouth of those who are awakened by My Spirit I will say to them: 'Look, this miserable people honors Me, the Lord of Life, with the dirt and with the death and the judgment of matter, but their heart is far away from Me.' That is why I also will be far away from such people.

[10] **Therefore, you also should in future times not build any temples and altars for Me, for I will never live in the temples that are made by human hands, and I will not let Myself be honored on altars. He who loves Me and who will keep My simple commandments, is My living temple. And his heart, full of love and patience, is the true and living offering altar to My honor, which is the only thing that is pleasing to Me. All the rest is judgment, death and ruin.**

[11] **You know that all priests – our Jewish as well as your gentile priests – have now certain external means for the sanctification and purification, and that they force their followers to accept and use them, and that they threaten, with the most terrible and worst temporary and eternal punishments, those who would not accept the use of the formerly mentioned means**

¹ As an ox kicking back against the pricks of the pointy stick of his owner (see also Acts 26:14).

and would call them void and completely meaningless. But I say to you: all these things should be banned with you for all future times, and the one who wants to use, even in My name, such means for the sanctification and purification, I will look at him with wrathful eyes. It is sufficient that you baptize the one who has accepted My teaching in his heart, and give him a name for the sake of the order, and then I will strengthen him.

[12] Furthermore, **you also can give, if you have, from time to time bread and wine – also in My name and in My love that is in you – to those who actively believe in Me and keep My commandments as a remembrance to Me. When you will keep such meal of love among yourselves, I also will be in your midst, with you and in you, like now in flesh and blood. Because the bread that you will give because of your love for Me, will be the same as My flesh, and the wine the same as My blood that soon will be shed for many.** How? That you will hear later.

[13] That only, should be sufficient to you as an outer sign, which will however only have true value for Me because of the love.

[14] Since I have instructed you now in these important things, we will now stand up from the table and go outside to our mountain. There, still many things will be shown and given to you.”

[15] After this speech, they all thanked Me, and we stood up and climbed swiftly on the mountain. (GGJ Book 22, chap. 34)

[2] I said: “You are right about that, friend and brother Lazarus. **ALL THAT WHICH IS GOOD AND TRUE HAS ITS COMPLETE CORRESPONDENCE IN BREAD AND WINE. Therefore, you can be assured that after Me when you moderately will be using bread and wine in remembrance of Me, that I will be in the spirit, as now in the body, personally among you My children, brothers and friends until the end of all times of this Earth.** Surely, you will not always see Me with the eyes of your body, but then still, your heart will tell you: ‘**Rejoice, for your Lord, God and Father is among you and is blessing the bread and wine for you.** Therefore, be joyful and cheerful in His name, and remember by that the poor brothers and sisters, and more precisely the poor in spirit.’

[3] When your heart will give you such a stimulation, remember and belief always that I will be personally among you, and whatever you will then ask Me which is good and true for the life of your soul, I will always very willingly give it in a well understandable way.

[4] Thus, those who will greet Me with great love in their heart will soon be able to convince themselves also with their eyes that I really am personally among them. And what I am saying and explaining here to all of you is also fully valid for all your true and faithful followers.” (GGJ Book 18, chap. 88)

[16] If the physical hunger is already such torment, the spiritual hunger will be a much greater torment for everyone who already ate from the bread of the Heavens but who then did not

make any effort to obtain a greater provision of this bread so that his soul can live from this provision forever.

[17] **The true bread and the true drink from the Heavens am I, in the eternal truth of everything that I taught you.**

[18] Although you received a greater provision of this bread and wine, take care now you yourselves that it will not diminish. In order to strongly prevent this you should continuously be active in My name. My love will strengthen you and My wisdom will guide you.” (GGJ Book 23. Chap. 99)

THE BREAD AS THE TEACHING OF THE LORD (OR THE FLESH AS THE LORD IN HIS TEACHING) AND THE WINE AS THE ACTIVE LOVE ACCORDING TO THE TEACHING (OR THE BLOOD AS THE LORD IN HIS DEEDS OF PERFECT LOVE)

[1] THE SCRIBE however, who was converted to Me and had stayed with us, said: “Lord and Master, You have now said to the wonderful Mary of Magdalon that **You Yourself are a true bread from the Heavens and likewise a real wine, and whoever will eat this bread and drink this wine will eternally not see, feel or taste death.** Of course, I know that with the word ‘bread’ You have meant Your word and with the ‘wine’ the living Spirit, and with the ‘eating of the bread’ the acceptance of Your word and with ‘drinking of the wine’ the acting according to Your godly teaching, which certainly comes from the Heavens because You Yourself are the only supreme Lord of Heaven and also of the Earth. (GGJ Book 19, chap. 29)

[11] Only when man begins to believe without doubting, and makes his faith alive by acting according to the teaching, the Kingdom of God develops itself in man, as the life in a plant develops itself unmistakably in spring from the inside when the plant is shone by the light of the sun, warms up and is by that urged to inner activity.

[12] **Although all the life is stimulated and awakened from the outside, the originating, the development, the unfolding, forming and strengthening comes always from the inside.**

[13] So also, animals and men must first absorb their food in them from the outside, but this absorbing of food and drink is still by far not the real feeding of the body, but this happens only after, from the stomach to all the parts of the body. **As the stomach is in a way the life-feeding heart of the body, so is also the heart of man the feeding stomach of the soul for the awakening of the Spirit from God in himself, and My teaching is the true food of life and the true drink of life for the stomach of the soul.**

[14] **SO IN WHAT I AM TEACHING MEN I AM A TRUE NOURISHING BREAD FROM THE HEAVENS, AND ACTING ACCORDING TO THAT TEACHING IS A TRUE DRINK OF LIFE, a very good and strong wine that by its spirit awakens the whole man to life and enlightens him**

throughout by the illuminating blazing flame of the fire of life. Whoever will eat that bread and will drink that wine, will no more see, feel or taste death in eternity.

[15] If you have understood this now, then act also accordingly, then My words will become full, living truth in you.” (GGJ Book 21, chap. 40)

EXPLANATION OF THE LORD ABOUT ‘EATING HIS FLESH AND DRINKING HIS BLOOD’

NOW **the disciples** said: “Lord and Master, this lesson that You gave us can be well understood, but once in Capernaum where so many people from all regions around Jerusalem followed You and when You gave a similar instruction about eating Your flesh and drinking Your blood, it was clearly a hard teaching, namely for those people who did not understand Your simple, clear word as it should be understood according to its true meaning, and that is why many disciples of that time left You. We ourselves did not understand it at first, but the innkeeper, who has never been a disciple of You, gave us its interpretation. And if we now compare that teaching with this one it means the same as what You have now very understandably and very clearly explained to us. Are we right or not?”

[2] I said: “Indeed, because bread and flesh are one and the same, as well as wine and blood, and whoever will in My word eat the bread of the Heavens and will drink the wine of life by acting according to that word, thus by doing the works of the true, most unselfish love for God and his fellowman, will also eat My flesh and drink My blood, for as the physical bread that is eaten by men is changed in man into flesh and the wine that is drank changed into blood, so will also in the soul of man the bread of My word be changed into flesh and the wine of the active love be changed into blood.

[3] But when I say: ‘Whoever will eat My flesh’, then by that is also indicated that he has not only taken My word into his memory and into his brains, but at the same time also into his heart, which is – as I already said – the stomach of the soul, and he also did the same with the wine of the active love, which is by that no more wine but already the blood of life, because the memory and the reason of man are in relation to the heart, just like the mouth is in relation to the physical stomach. As long as the physical bread is still between the teeth in the mouth it is still no flesh but bread, but when it is chewed and comes into the stomach and is there mixed with the stomach juices, then it is, what concerns its fine feeding particles, already flesh, because it corresponds to the flesh. So also with the wine or with water, which certainly contains also wine substances, because without water, which is carried by the Earth to feed all plants and animals, the grapevine would die. As long as the wine is kept into the mouth it will not change into blood. However, in the stomach it very soon will be changed into it.

[4] So whoever hears My word and keeps it into his memory, keeps the bread in the mouth of the soul. When he seriously begins to think about it with his reason, he chews the bread with the teeth of the soul, because the reason is for the soul what the teeth in the mouth are for the physical man.

[5] When My bread, thus My teaching, is chewed by the reason, or has been understood and accepted as the full truth, it also has to be accepted in the heart by the love for the truth, and by the firm will it has to be changed into deeds. When this happens, then the word is changed

into flesh and by the serious decisive will into blood of the soul, which is My Spirit in him, without which the soul would be as dead as a body without blood.

[6] The serious decisive will corresponds to a good digestive capability of the physical stomach by which the whole body is kept healthy and strong. When the digestive power of the stomach is weak, then the whole body is already sick and weak and will even become sick from the best and purest food.

[7] It is the same for the soul in whose heart the will to transform the teaching into deeds has become weakened. He does not achieve the full, healthy, spiritual power, is divided, falls easily into all kinds of doubts and objections, and tastes one time this and then again another kind of food to see if perhaps that one may have a better and more strengthening effect. But with that the soul, who once has become somewhat sick, is still not completely helped. 'Yes', you ask yourselves, 'can a sick soul then not be helped at all?' O yes, I say. But how?" (GGJ Book 21, chap. 41 - EXPLANATION OF THE LORD ABOUT 'EATING HIS FLESH AND DRINKING HIS BLOOD')

THE TEACHING OF EATING THE LORD'S FLESH AND DRINKING HIS BLOOD GIVEN TO THE FIRST PEOPLE ON EARTH

21] This speech made Adam quite soft and Eve wept softly, and after a while Adam called out aloud: "Oh God, You holy Father, although I still like to live among your children on earth; but it would be better to be where my and Your Ahbel is!"

22] And the Lord said: "Only a little while, and you should come to rest! Amen."

23] And Adam said: "What is rest?"

24] And the Lord said: "Rest is the resurrection of the spirit to eternal life out of Me!

25] Truly, until I will not arise in you, you will remain; but when I will arise in you, then you too will arise to the light of life in the flesh of love and the word out of Me!

26] Therefore be tranquil and eat and drink until My flesh and My blood will awaken you! Amen. " (HHG vol. 3, chap. 9)

BREAD AND WINE AS TRUE FAITH AND TRUE (ACTIVE) LOVE

[24] Is not every tree, every plant just as well and even more a living temple, through which My power, wisdom and love faithfully make themselves known to the one who contemplates this, than the certainly much more artificial temple with its spirit and its love? Therefore, for the time being, it is more necessary for you to contemplate these living temples of My love and mercy, and only afterwards those with high bell towers.

[25] For at the high bell towers, there I must have, in a certain way, the strange honor to sit as a perpetual detainee in some gilded tabernacle and to wait until the priest, either compelled by his order or sometimes also by a ringing satchel, hands Me out to the poor, half and often also completely nonbelieving people for the mostly very uninteresting viewing, murmuring and invocation. After an empty blessing once or twice accompanied with metallic tinkling and a blaring choir, however, I must let Myself be locked up again idly.

[26] That such is most bare nonsense, which the later lust for splendor has concocted, you may well see without a telescope at first glance from My Gospels and from the first genuine church customs in the times of the apostles and their successors through several centuries.

[27] Where I connect Myself with matter, there matter becomes alive. For the living conqueror of death has nothing to do with it. But whoever seeks Me in the bread believes that I have appointed the bread and the wine as a permanent monument of My incarnation on earth. But the bread and the wine must be what they are; and must not be enclosed and put and bound in dead metal; but they must be bound in living faith and in true love!

[28] And just as the bread is to be a true bread to satisfy, and the wine a true wine to strengthen the vitality and quench the thirst - so also faith is to be like bread, and love like wine!

[29] But in such stone churches, faith is now like the host, which contains only the form of bread in a most unsatisfiable potency, and love is likewise either none at all, because no wine - or watered with temporal interests, as in the so-called "Mass sacrifice".

[30] I do not need to tell you more about this, since you can easily see from this little, whether a blossoming tree does not offer more nourishment for the spirit than such a faithless and cold temple. Gifts of Heaven 01, chap. 151)

THE TRUE COMMUNION – EASTING AND DRINKING THE LORD’S FLESH AND BLOOD MEANS PERFORMING ACTS OF LOVE FOR THE FELLOWMAN ACOORDING TO HIS TEACHING AND EXAMPLE

25th April 1847

Question of Ans. H.-W.:

Oh Lord, you good, dear, holy Father! Are only the priests of the Christian denominations authorized by You to give out Your flesh and blood in the form of bread and wine at the commemorative meal, or might even a layman who loves You humbly do the same - and that all the more so when he, enlightened by You, recognizes that idolatry is honored in the church in which he was brought up,, and that the clergy of this church spreads darkness instead of light and sees more that their statutes are observed by the people than Your holy word?

[1] The scripture only says: "Do this in remembrance of Me." But whoever is to do this in a special sense, nothing is written about it. That this can be done by everyone who is born

again, that is, baptized out of water and the Holy Spirit in My name, is clearly shown by Scripture, which advises all and not just individuals.

[2] If it were not so, then the layman would not be allowed to pray the "Our Father", nor to do anything else that the gospel instructs him to do. For only the apostles and disciples received the teaching and the commandments from Me. But I have never said to the apostles: You do this especially, and the faithful must not do it under the most severe mortal sin! But everywhere it is said: "Do this!" And this applies to all, whether messengers or disciples! For "One is your Master and Lord, but you are all brothers! But by love you will be recognized whether you are My disciples. So it says in the Scriptures.

[3] He that should and must do the one thing to attain to eternal life, do the other also. For the one who does not completely fulfill the Word that I have taught, is like a fruit that could not reach the desired full ripeness due to the lack of strong sunlight.

[4] But as every good Christian can baptize when a man is capable of the baptism of the Spirit, so it is also an even greater duty for every right, truly evangelical Christian, if he can do it, to give the brothers and sisters a right meal of love, consisting of good bread and wine, in My memory - whereby it is only to be noted that the "pigs" who do not believe in Me and only mock and despise Me, are not to take part in this.

[5] But I say to you: Verily, verily, as often as you, who love Me, eat and remember Me, and especially, as often as you poor brethren eat and drink in My name, so often do you take the right love feast within yourselves and spend it worthily.

[6] For what you do to the poor, you do to Me! Do you want to do something bigger and more sacred? I, the Lord, do not know of any greater and more sacred act!

[7] That is the real "Hoc est enim corpus meum (*1)", that you perform true works of love! For a real love-work in My name is My real, truest "body", that is given for many, yes for all - not only to the apostles or priests, for the true gaining of eternal life.

[8] It is the same with the cup that is My "blood", that is, My word that should be poured out to all nations as the blood is poured out to all the members of the body, in the first purity and genuineness, that is, as a pure and genuine wine, but not as an unclean, adulterated wine.

[9] Where then, in a meal of love, My name is truly recognised in the heart, there also the cup is enjoyed in spirit and in truth. Does any of you want more?

[10] Which is better: love or the host[bread] or so-called consecrated wine? I say to you: where I am not in the love of people and in My words, there is bread and wine a zero! But where I am in love and in words, there I am also as a continuous eternal Lord's Supper in every person's heart, soul and spirit - without any priestly consecration! Amen. Amen. Amen. (Gifts of Heaven Book 3, chap. 379 – True Communion)

THE TRUE SUPPER IS THE LORD'S LOVE GIVEN TO US, WHICH IS TO BE POSSESSED BY THOSE FOLLOWING HIS EXAMPLE IN WORD AND IN LOVE. TRUE FAITH IS A PRODUCT OF LOVE FOR THE LORD

[9] Hence strengthen your love! This is the true watching and praying with Me, I, who am **Eternal Love Myself!** Or even more spoken to you in German [English - tr]:

[10] Love and act with Me in this love! **Be not only willing, but be active in love, i.e. be active out of My love for you and hence then out of your love for Me!**

[11] **Observe My easy commandment of love, entrust yourselves completely to Me! Build your house from these rocks, and you will be safe and will be able to mock the waters and the winds when they come! For your house stands on a rock, and the clockwork of your life has a good, durable driving force. You then have a strong flesh with the willing spirit. Yes, then you have experienced the true resurrection of the flesh, in which flesh you will see God, the Eternal Love, face to face and live and enjoy a new love for God without end!**

[12] Behold, **this is the true Supper! This is the true body of eternal love given to you, and the true blood shed for you! Take this body and this blood and eat and drink all of it, so that through it your flesh may become strong and rise to true, eternal life!**

[13] **My love is the true, great Supper! Whoever keeps My commandments, which are nothing but pure love, also holds My love, which is, that he truly loves Me.**

[14] **But whoever loves Me indeed eats My flesh and drinks My blood in the true sense, which is the true bread and the true wine of the heavens, the angels and all life! Truly, whoever will eat of the bread and drink of the blood, will never hunger and thirst in eternity!)**

(Gifts of Heaven vol. 2, chap. 178 – Love, the fundamental force of life)

[10] **Whoever therefore has this "bread of life" in himself, which is the living word from Me, is also like a living "Mount of Olives," upon which Jesus or the eternal Love of the Father passed over. [...]** But I will withhold nothing from you, and so know then that **the "Mount of Olives" denotes true humility, gentleness, and the most willing composure and complete self-denial, which all is the "oil of life,"** of which the mountain bears the name and finally becomes synonymous with it's fruit itself.

[14] And that furthermore the "Mount of Olives" is also synonymous with pure love and the actual eternal life from it (if Jesus finds Himself at the Mount of Olives) is almost unnecessary to mention, after it has already been over-abundantly shown what all is love and what all it contains. (Gifts of Heaven 02, chap. 199)

[3] What is the point of your untimely wit? Now know what you want to know, and remember it well behind your sluggish ears! Revive your heart and look to Emmaus. When I broke the bread, the disciples recognized Me even without the cup, and were inflamed with their love for

Me. Do the same! **Enjoy the bread in the true, pure love for Me and do not be offended by the unimportant form, but only strive for love and the faith that arises from it! And I Myself will hand you the cup full of the Holy Spirit, which is My blood.**

[4] The wine of the cup is a drink, for harlotry in the spirit of all unfairness dwells therein. And you shall not thirst for it, and the servants alone shall make you drink it, which are the graves of filth, and moisten their unfruitful soil because of the perversion of their love, that any fruit that grows there may be made free, and blossom like a sunflower on the graves of filth.

[5] But the cup which I will hand you is the true cup, since all spirit of truth and all life is present! That is what you thirst for!

[6] (On the second question:) **As for the host in the Lord's Supper, it is a bread, baked from flour, like the bread in Emmaus, and likewise only matter, has no life and cannot give life - but is dead and gives death.**

[7] **But he who breaks it, blesses it and gives it, has life and can give it to all who enjoy it as a sign of true love in the faith that lives from it. Because where there is true love for Me in you, there is also the gift as a sign. But wherever the gift is, there is also not far away the giver, to whom alone all worship is due.**

[8] **So first seek love in Me, through the voluntary keeping of the commandments, then the gift will enlighten you, and you will recognize the Giver in the gift, burn with love for Him and worship His great holiness.**

[9] **Therefore love first, then the gift will be righteous, will be a light to you, alive in the bread. And only then will the blessing of the Giver be in the gift. And then you will worship His holiness in spirit and in truth.**

(Gifts of Heaven vol. 1, chap. 10)

THE MEANING OF ACTING ACCORDING TO GOD'S WORD

[1] LISTEN, when someone has a weak stomach, he once takes a drink of herbs that is well known to you, by which the badly digested foods are moved away from the stomach and the intestines along the well-known natural way. Those badly digested foods can be compared with the objections that are absorbed in the soul, namely if he should believe this or that completely and should act accordingly.

[2] Once the physical weak stomach is cleansed, then what has to be done to make it strong again and that it should remain strong? **Such a person should become really active, and at the same time take good exercise in the fresh, pure air. By that, the stomach will in the first place regain its full and healthy strength. Look, this is what the soul should do also. He must cleanse his heart of all false doctrines, wrong notions and ideas. Then he should absorb the truth as I am teaching you, with love, willfully and in full faith, and should be busy and active with it, then by that he will soon become much stronger and also become fully and permanently healthy.**

[3] Therefore, none of you should only be listeners, but should also seriously and zealously act according to My word. Then in a very short time all objections and doubts will have disappeared from his soul.

[4] **The physical stomach of the body, being in a healthy, strong condition, can take up all kinds of clean and if necessary also unclean food into itself without suffering damage, because through its activity it removes all that is unclean from itself or transforms it into something clean. And this is also what the strong and completely healthy stomach of the soul does. And thus for the pure everything is pure.** And even the most impure spiritual stench of pestilence of Hell cannot cause any damage to him.

[5] When you will completely possess My Kingdom in yourselves, you will be able to walk over snakes and scorpions and drink poison from Hell without causing you the least of damage.

[6] If you all have well understood this now and have grasped it, you will now also perceive according to the full living truth what I wanted you to understand in Capernaum with **‘eating My flesh’ and ‘drinking My blood’**, and from now on you surely will not call it a hard teaching anymore.

[7] Already in the visible natural world the deeper causes of things and of many phenomena are so difficult to explain for the pure human reason in such a way that it can remain free from all possible errors that feeds the bad superstition, and that it can in this way walk the way of the truth. How much more difficult will the pure reason of the brains understand the heavenly spiritual things, powers, actions and phenomena which are invisible for the physical eye of man and to make it perceptible for the soul.

[8] Therefore I always say to you: **you will only be initiated in all wisdom related to the spiritual, heavenly life’s conditions and its power and might when you will be completely newly born in My Spirit in the manner that I have extensively and clearly shown to you.** And ask yourself now if you also have completely understood the correct, full truth of all that.”

[9] **The disciples** said: “Yes, Lord and Master, if You reveal to us the secrets of the Kingdom of God in this manner, they are also for us easy to understand, but **when You speak in parables, then the meaning of Your words is for us always difficult and sometimes not at all to understand.** But when after that, You explain the parables to us, we realize that only the godly all-wisdom can give such images and parables. O Lord, we thank You from the deepest of our heart for Your more than great patience and Your love for us. If we as men would ever become weak and tired on the way to the true new birth – the rebirth of Your Spirit in us – then do not leave us, Lord, but strengthen us and let us never become weak.

And when our mind becomes fearful and sad when in the future You will no more visibly walk among us, then come with Your mercy and compassion, and comfort us, and revive our love, our faith, our hope and our expectation.”

[10] **The innkeeper** and his healed **chief helper** said: “O Lord and Master, we also ask You for what the disciples have asked You.”

[11] I said: “Truly, truly, I say to you: that which you will ask the Father in My name, will also be given to you. **Where can you find a father among men, who are mostly bad, who would give to a child a stone when he asked him for a piece of bread, or who would give to a daughter a snake when she asked him for a fish?**

[12] **When men who are – as already said – only bad, can give their children all good gifts, how much more will the Father in Heaven, who is the only One who is more than good, do good things for those who lovingly and believingly ask Him.**

[13] Therefore you always can have a cheerful heart and be in a happy mood, because **the holy and more than good Father always watches over you and takes care of your well-being and salvation of your soul.**

[14] **And the Father is in Me, as I am always and eternally in Him, and I give you the full assurance that I will never leave you behind as orphans, until the end of times of this Earth.**

[15] Truly I say to you: who truly loves Me and keeps My commandments I will come to him and reveal Myself to him, and then everyone will be able to convince himself that he is not like an orphan in this world. **The one to whom I will reveal Myself to him in this manner should however not keep it to himself, but should also tell this comfort to his brothers, so that also they may be comforted and strengthened by that.**

[16] **Who gladly will strengthen the weak, comfort the sorrowful and gladly will help those who are suffering, can in all these things expect tenfold the reward of life from Me.** You always can be completely sure about that.” (GGJ Book 21, chap. 42 - THE MEANING OF ACTING ACCORDING TO GOD’S WORD)

THE GREAT SUPPER PARABLE AND EXPLANATION CONCERNING THE FIRST AND SECOND COMING OF THE LORD

[3] What is the point of your untimely wit? Now know what you want to know, and remember it well behind your sluggish ears! Revive your heart and look to Emmaus. When I broke the bread, the disciples recognized Me even without the cup, and were inflamed with their love for Me. Do the same! **Enjoy the bread in the true, pure love for Me and do not be offended by the unimportant form, but only strive for love and the faith that arises from it! And I Myself will hand you the cup full of the Holy Spirit, which is My blood.**

[4] The wine of the cup is a drink, for harlotry in the spirit of all unfairness dwells therein. And you shall not thirst for it, and the servants alone shall make you drink it, which are the graves of filth, and moisten their unfruitful soil because of the perversion of their love, that any fruit that grows there may be made free, and blossom like a sunflower on the graves of filth.

[5] But the cup which I will hand you is the true cup, since all spirit of truth and all life is present! That is what you thirst for!

[6] (On the second question:) **As for the host in the Lord's Supper, it is a bread, baked from flour, like the bread in Emmaus, and likewise only matter, has no life and cannot give life - but is dead and gives death.**

[7] **But he who breaks it, blesses it and gives it, has life and can give it to all who enjoy it as a sign of true love in the faith that lives from it. Because where there is true love for Me in you, there is also the gift as a sign. But wherever the gift is, there is also not far away the giver, to whom alone all worship is due.**

[8] So first seek love in Me, through the voluntary keeping of the commandments, then the gift will enlighten you, and you will recognize the Giver in the gift, burn with love for Him and worship His great holiness.

[9] Therefore love first, then the gift will be righteous, will be a light to you, alive in the bread. And only then will the blessing of the Giver be in the gift. And then you will worship His holiness in spirit and in truth.

(Gifts of Heaven vol. 1, chap.)

- Sermon 28 -

Second Sunday After Trinity. The Parable of the Great Supper

St. Luke XIV, 16-24: *"Then he said unto him, A certain man made a great supper, and bade many: and sent his servant at supper time to say to them that were bidden, Come; for all things are now ready. And they all with one consent began to make excuse. The first said unto him, I have bought a piece of ground, and I must needs go and see it: I pray thee have me excused. And another said, I have bought five yoke of oxen, and I got to prove them: I pray thee have me excused. And another said, I have married a wife, and therefore I cannot come. So that servant came, and shewed his lord these things. Then the master of the house being angry said to his servant, Go out quickly into the streets and lanes of the city, and bring in hither the poor, and the maimed, and the halt, and the blind. And the servant said. Lord, It is done as thou hast commanded, and yet there is room. And the lord said unto the servant, Go out into the highways and hedges, and compel them to come in, that my house may be filled. For I say unto you. That none of those men which were bidden shall taste of my supper."*
(March 27, 1872)

This parable shows to you My striving to win mankind for Myself and My teaching. On another occasion I said that I have not come to those who are whole, but to those who are sick so that they may be healed. I also showed what they must be like who want to approach Me and My table, that modesty or humility must be the predominant attribute of a person who wants to follow Me. Thus, the further verses of this chapter clearly point out that he who wants to follow Me, must free his heart from all that is of the world and wholly submit to Me.

Therefore, everyone, before he decides to follow Me, should ask himself whether he possesses strength and perseverance to confess and defend My teaching of love and faith under all circumstances. As I have repeatedly reminded you, - to follow Me, to hear My words and live accordingly, is a serious matter which must not be taken lightly, for only those who know the law, or My will, and still offend against it, although their conscience warns them, are responsible in the strictest sense and, therefore, sinners. In view of this, it also says at the end of this chapter: **"Who has ears to hear, let him hear!" In other words: My words should not be heard and then disregarded, but should be taken to heart, pondered well, and then complied with!**

Coming back now to the actual parable of the Great Supper, we have to begin, as in most cases, with the interpretation of the words, if the deeper meaning of My speech is to emerge clearly. I said: "A certain man made a great supper." A supper is equivalent to an evening meal. What

does that denote? First, we have to interpret these two words in more detail before we go into the meaning of the complete term as used by Me in the parable.

The word "evening" denotes the latter part of the day, when work has ended and rest and recuperation is sought during the night until the morning. Thus, the evening is actually the keystone for all the day's activity. And if the evening is to bring rest and satisfaction, all that had been planned in the morning must have been dutifully completed during the day.

It is obvious that a man who has worked and been active all day long is anxious in the evening to regain his used-up strength so as to be able to follow his trade on the following day. And since the body, and indirectly also the soul, by taking in food seeks to replace what has been used up during the day, the physical need, as well as the mental, leads most people to a meal which, since it is taken in the evening, is described as an "evening meal", distinguishing it from the "midday meal", taken at noon and serving a similar need. And since this is not followed by a long rest and

regaining of strength, but by further work, it can only be described as a small rest on the road, whereas the evening meal at the end of the day invites not only to a rest, but also to survey what has been accomplished during the day, giving relaxation and satisfaction only to him who can sit down at the table with the calm conviction of having done all that his duty or his conscience required him to do.

Having explained the deeper meaning of the evening meal, we are now coming to the second question, namely, why - as mentioned in the parable - someone invited guests to his evening meal.

Here again, the spiritual meaning of this act is the substance that leads to the comprehension of what I wanted to point out through this parable to My disciples and the others present.

The inviting of others to share a meal is due to the important fact that man is not only physical but also spiritual and that, although he often is only concerned with the physical, his spirit and soul do not want to be neglected. This is one of the profound proofs for the duality of man, irrespective of My divine spark which I have placed within you. Even the beasts have this need for fellowship and are only merry and happy in such an association.

Your clever materialists believe that the whole world is only set in motion and stimulated through energy and that it consists of matter - two things they themselves cannot really explain. They should only observe themselves during a simple meal, then they would find out more easily than through any other kind of investigation that man has two sides, a material and a spiritual, each of which can only be well and healthy when the other takes part. They would convince themselves that food is of benefit only when mixed with spiritual nourishment, with love, thus corresponding to both main elements of man. This unconscious desire of most people to partake also of spiritual nourishment, is the reason why they prefer a meal in company to a lonely one, why they have the wish to invite also others to a meal, and why family life provides company at the dinner and supper table.

That this need for merry company can degenerate into extremes and a person can completely forget, or through intoxication even lose, his spiritual self, is not part of our investigation, since I am speaking only of people whose spiritual still dominates their physical. Therefore, we shall skip both these frequently occurring cases where man, created as a spiritual being, sinks far below the animal, notwithstanding his higher destination.

We have now explained the evening meal as well as the reason for an invitation and can proceed to take a closer look at the parable as I gave it to My disciples and the Pharisees. In the preceding verses of this chapter you were shown how I wanted to give the Pharisees and notables a hint that modesty -and not pride - is a credit to man. I mentioned that it is better for an invited guest to take a seat at the lower end of the table rather than risking being shamed through a rebuke. I said to them: **"Whosoever exalteth himself shall be abased, and he that humbleth himself shall be exalted!" In other words: Do not let your self-love judge your moral-spiritual value, but wait for this to be judged by wiser and superior people. Thus you avoid being rebuked; for, whosoever judges himself in this way is already judged.**

When I further told them that a man, when he invites people, should combine this invitation with an act of brotherly love, I intended to point out to them that a man should remember his great spiritual nobility in every one of his actions, even the most insignificant.

Therefore, I told them: Do not oblige others to return your act of kindness; for if you were recompensed for it, the effect of your good deed ceases, just as if it had never been done. Therefore, act in such a way - even if you should only earn ingratitude - that the recipient of a good deed can never recompense you, or only to a small degree. Thereby you show that you have followed higher principles and not only worldly interests.

The result of the invitations, as described in the parable, that every invited guest found an excuse not to attend, was to show My listeners how little gratitude and appreciation can be expected when kindness and favours are dispensed to those who do not need them. Thus the one who wanted to give the feast, so as not to have prepared it in vain, was compelled to send his servant into the streets to gather all the poor and lame and thirsty as guests for his feast that it would not be wasted. In this case, the master of the house did not perform an act of kindness to his fellowmen since he had not originally intended to have this type of guest at his table, but he was forced to this step. However, it taught him, in the future, to give more consideration to the spiritual state of people and not to evaluate his fellowman according to his worldly possessions. This, and more, can be interpreted from this chapter since every word out of My mouth is infinite in its meaning. But we shall now turn to the explanation of how this parable is applicable to the present time, or mankind as such, so that you may derive a lasting spiritual benefit from it.

The Great Supper, which I intend soon to prepare for mankind, can easily be explained from what has already been said. I am inviting, and have already for a long time been inviting, all mankind to this evening meal at which, after their work has been done, they can be satisfied with their accomplishments and rejoice at their fulfilled life and, after a spiritual rest, confidently face the newly beginning morning of a never-ending day.

But as the landlord in the parable fared, so do I. Too occupied with their worldly business, most people excuse themselves and reject or avoid My table, where My spiritual celestial bread of love, meekness, gentleness and implicit trust shall be served. And why? Because during their whole life they have indulged in exactly the opposite.

Thus I, too, will have to send My servants who have remained faithful to Me, into the world to seek guests for My table among the poor, the crippled and lame who, during the course of their life, had plenty of opportunity to practise towards their brothers, if not love, at least tolerance and kindness. Thanks to the fact that they possessed few or none of the good things of this world, they have become more tolerant and amenable and enjoy the foods on My table,

since with their sufferings in body and soul this evening meal at the end of a difficult life means at least the end to all their sufferings and privations.

"Lame" and "crippled" must also be applied to the spiritual life of the soul, since there are by far more spiritual cripples than physical. They too will be helped, for these souls - neglected, but not depraved - are more likely to accept the pure, true, spiritual fare than those, who in their selfconceit imagine themselves enlightened and believe they do not need instruction. They will fare at My supper as did the Jews whom I once told, when they did not want to accept My Word, that it would be taken from them and given to the Gentiles.

Thus the Great Supper prior to My advent will separate the worthy from the unworthy. For some the road to Me will be considerably shortened whilst others will be rejected for a long time and left to themselves until their morning will dawn. And only after they will have worked diligently all through the day, after they will have struggled and suffered, after long lapses of time, - only then will a supper be possible for them, too.

The supper that I shared with My disciples before My departure, had the same purpose as described in the interpretation of this parable. During My life on earth I invited the entire Jewish nation, the Gentiles and everyone who would listen to Me. However, most of them excused themselves, and I was left only with the weak and neglected who, although not with earthly goods, were blessed with spiritual wealth and better capable of carrying My bread, My teaching, into the world. The same situation exists at the present time. **So far, no judge nor any notable person has been ready to come to My table where I could serve him the food of a great spiritual world. They all turn their backs on Me, and only those who have suffered great tribulations and have been more or less deserted by the world, are the ones who listen to My Word. Out of their ranks I shall form My work team who will seek out for Me on the roads and behind the hedges those who are even more crippled and needy.** Such people are easiest to win for the Kingdom of Heaven. It is easier to lead them to a childlike attitude and trust in Me, because during their life that pride never awakened within them which is usually found in those who, through worldly wealth, have gained a position wherein they think they can deny the spiritual, or do without it altogether.

You, too, should receive this example and parable from My years of teaching as an indication that, firstly, you should put a spiritual mark on every action and, secondly, that only through love, meekness and patience can you awaken trust and confidence. Make sure that peace and satisfaction allow you to enjoy your supper and that you do not have to await the dawning of the great morning of the eternal realm of love with fear and apprehension, when your life's day has ended and you face the great reckoning. Therefore, act every day in such a way as if you would have to depart from the earth today. Ask your conscience every night: "Would I be prepared if the Lord, my God, were to invite me to His supper?" - Only in this way could you slowly, but surely, improving on it every day, build your spiritual house so that it may become, externally as well as internally, the house of a soul ennobled by Me through My divine spark, that will once be worthy and entitled to be called My child, a child of the Lord of the entire creation.

You can see how I am helping you with every text, every verse to spiritualize and refine your inner being so that you may serve Me as a good tool towards achieving the high purpose I had in mind with you when, privileged before so many others, I favoured you with direct instruction to educate you for My purpose and for the great realm of spirits.

Keep this in mind! I cannot repeat it often enough: Endure to the end! And the end will prove to you that My Words are not transient, but words of eternity as I Myself have been forever, am, and shall be! Amen. (Sermons of the Lord, chap. 28)